

4435. b. 34.

A
FULL ANSWER,
TO THE
Rev. J. WESLEY's Remarks
UPON
A Late PAMPHLET,

Published in Defence of the Characters of the
Rev. Mr. WHITEFIELD and Others.
In a LETTER to a FRIEND,

By ROWLAND HILL, M. A.

I withstood him to the face, because he was to be blamed. Gal. ii. 11,

Ut ad URENDUM et SECANDUM Medici, sic nos ad hoc genus
castigandi raro invitique veniamus, nec unquam nisi NECESSARIO,
si nulla reperietur alia medicina. CICERO.

B R I S T O L;

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A

FULL ANSWER, &c.

MY DEAR FRIEND,

WHEN I last took up my pen, my simple aim was to vindicate the memory of the dead from the ungenerous aspersions of Mr. *John Wesley*, to expose several of his unjust reflections upon the Calvinists in general, and Lady *Huntingdon* and those connected with her in particular; and at the same time to let the world see a little into the behaviour of that inconsistent man, who can make so free with the characters of his neighbours.

Having done this, it was never my intention to have printed a second time upon the subject; and though I can find nothing in the penny pamphlet published by Mr. *Wesley*, but a positive unsupported denial of some of the facts produced against him; yet, in order to remove prejudices from those who have, I acknowledge, justly judged the style of my former pamphlet far too ludicrous and se-

vere, and at the same time to ascertain the facts contained in it. After much deliberation, and, I trust, some earnest prayer to God for direction, I now send these few sheets to the press. The Lord rectify my former mistakes, and give me to write *in the spirit of the Gospel!*

Still, however, if plain facts continue to bear hard upon Mr. *Wesley*, let it be remembered the fault is not mine: the world must be left to judge for themselves whether his character be consistent with the strictest honesty, or whether he is one that knows and preaches the truth as it is in Jesus. First then, for a few strictures upon the answer itself. I accused Mr. *Wesley* of writing a “wretched” harangue, containing near 50 pages, and never “mentioning Christ throughout the whole, but in “p. 22 and p. 45, and that in a style so cold and “vague, that even a deist might have expressed “himself in similar language.” In answer to this, he attempts to vindicate the omission from the word of God itself, and in opposition therefore to what I observed of the beautiful repetition of the name of Jesus in *St. Paul's* epistles, he asks how many times is Christ mentioned in the last 30 verses of the 15th chap. of the 1st of Cor.? I answer, by different appellations, he is expressly mentioned seven times, that is above as often again within a space I suppose 30 times as short as the above-said harangue.

harangue. But that we may see what pains he has taken to pick the word of God to serve his end, we need only cast our eye over but half the number of verses *preceding* those he has chosen for his purpose, and there we shall see how Christ is literally mentioned almost in every line, absolutely oftener than in every verse.

He next denies that he made himself the subject of his own *panegyrics*, and yet brings a paragraph from what he calls the sermon itself in which he absolutely owns the charge. The dispassionate reader however is at liberty to judge for himself, whether upon the very face of the sermon, he has not almost entirely excluded the very name of Christ, and preached up himself as the greatest reformer that has ever lived since *Constantine the Great*.

With equal truth he disowns the empty and superstitious trick he was guilty of, in casting lots whether he should or should not preach and print against the doctrines of election, &c. * See this

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* I own I inadvertently gave an unfair turn to this attack in my last. I shall hope to learn more caution for the future; the story in itself was sufficiently ridiculous, without making it more so. And yet if, as an honest man, Mr. *Wesley* was determined to *preach* and *print* what he *believed*, what great difference is there betwixt *casting lots* for his *creed*, and casting lots to determine in what strain he should *preach* and *print*? Mr. *Wesley* in his remarks, p. 5, referring to this story, says,—“That paltry story is untrue.” Now, though by my putting in the word “*creed*,” I undesignedly *altered* the story a little, yet the paltry story remains uncontrovertibly true, except in this circumstance.

personally charged upon him in Mr. *Whitefield's* works, vol. 4, p. 55. But he calls it an ungenerous act in Mr. *Whitefield* to betray this secret first written in a private letter; not near so ungenerous as it was in him to traduce and misrepresent the noble truths delivered by that great champion of the gospel, and to set him forth upon the very beginning of his ministry as little better than an Antinomian, and that too when he was just sailed for America, consequently had it not in his power to vindicate himself. Surely then it was high time to let the world judge of the *solidity* of the reason why Mr. *Wesley* thought it his duty to preach and print so many unjust reflections against the doctrines of grace. And after all, why should Mr. *Wesley* take it amiss that the secret of *casting lots* should be thus revealed, when, in other instances, we soon shall find that he can publish the like secret in his own journals.

We now proceed to consider whether I did or did not detect him in a proud and pompous falsehood * in his attempting to make people believe that he was the FIRST who began the present revival

* To evade this charge, (see p. 4, of his Remarks) he says he preached in the *open air* in Oct. 1735, and this was before Mr. *Whitefield* was ordained; and so it seems he did, for in his first voyage to *America* he read prayers and preached upon the *quarter deck*. Now to be sure this was preaching in the *open air*, but whether it can be called *going out into the highways and hedges to call sinners to repentance*, let the world judge. See Mr. *Wesley's* Journal, vol. 1. p. 1.

val of religion in going forth into the highways and hedges to call sinners to repentance.

Now that we may see whether Mr. *Wesley* deserves the praise he has thought to monopolize to himself, I first give the following extract from a letter of Mr. *Whitefield's* to Mr. *Wesley* upon this very subject, in which are these expressions:—
 “ God was pleased TO SEND ME OUT FIRST, to
 “ *enlighten me* FIRST, my business seems to be
 “ chiefly in PLANTING, if God sends you to
 “ WATER, I praise his name.”* So that it evidently appears Mr. *Whitefield* was *first enlightened*, and *first went out upon the work of* PLANTING, and Mr. *Wesley* FOLLOWED AFTER; or without any reason whatever that great and good man told him the most unmeaning and silly falsehood that can be conceived. All therefore that appears is this, Mr. *Whitefield* found Mr. *Wesley* a close student of *Taylor's holy living and dying*, and other books of a similar stamp; Mr. *Wesley* was then also according to his own account, *not enlightened*,† and as he has

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* See Mr. *Whitefield's* letters, vol. 1. p. 205.

† The first time the Lord was pleased to manifest salvation through Christ to Mr. *Whitefield* was, about April, 1736. Mr. *Wesley* acknowledges in the most awful language, in different places in his first Journal, that he (according to his own poor views of conversion) never was converted to God 'till May 24, 1738, (that is above two years after Mr. *Whitefield* had received the blessed light of life) so that if Mr. *Wesley* did begin the present revival of religion, which is *absolutely false*, be it known unto all men, that he began it *blindfold*. For, several
 years

continued in the same principles ever since, attended with a duplicity of conduct by no means honorable to his profession, it becomes more and more the opinion of many serious Christians, that he has continued *unenlightened* ever since. Happy shall

years after he was ordained, he frankly acknowledges, he was *entirely ignorant of the method of salvation*, and what he preached then he preaches still. Nay, I verily fear that when he positively declared himself to be *unenlightened*, he had more *real light* than ever he has had since. Mind how he expresses the lamentable state of his soul in what he calls *his unenlightened days*.

“ It is now two years and almost four months, since I left my native country, in order to teach the *Georgian Indians* the nature of Christianity: But what have I learned myself in the mean time? Why (what I the least of all expected) that I who went to *America* to convert others, was never myself converted to God. *I am not mad*, though I thus speak; but *I speak the words of truth and soberness*; if haply some of those who still *dream* may *awake*, and see, that as I am, so are they.

“ Are they read in *philosophy*? So was I. In antient or modern *tongues*? So was I also. Are they versed in the *science of divinity*? I too have studied it many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in *alms*? Behold I gave all my goods to feed the poor. Do they give of their labour as well as of their substance? I have laboured more abundantly than they all. Are they willing to *suffer* for their brethren? I have thrown up my friends, reputation, ease, country; I have put my life in my hand, wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God should please to bring upon me. But does all this (be it more or less, it matters not) make me acceptable to God? Does all I ever did or can, *know, say, give, do or suffer*, justify me in his sight? Yea, or *the constant use of all the means of grace*? (which nevertheless is meet, right and our bounden duty) Or, that I *know nothing of myself*, that I am as touching outward, moral righteousness blameless? Or, (to come closer yet) the having a *rational conviction* of all the truths of Christianity?

shall I be if Mr. Wesley's more consistent behaviour convinces me that I among others am mistaken in this respect, that I may publicly retract my suspicions, and own, honor and respect him as a brother beloved in the gospel of Christ!

But

Does all this give me a claim to the holy, heavenly, divine character of a *Christian*? By no means. If the oracles of God are true, if we are still to abide by *the law and the testimony*; all these things, though when enobled by faith in CHRIST, they are holy, and just and good, yet without it are *dung and dross*, meet only to be purged away by *the fire that never shall be quenched*.

“ This then have I learned in the ends of the earth, that I am *fallen short of the glory of God* : That my whole heart is *altogether corrupt and abominable*, and consequently my whole life, (seeing it cannot be, that an *evil tree* should bring forth good fruit :) That *alienated as I am from the life of God*, I am a *child of wrath*, an heir of Hell : That my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins, which *are more in number than the hairs of my head*, that the most specious of them need an atonement themselves, or they cannot abide his righteous judgment : That *having the sentence of death* in my heart, and having nothing in or of myself, to plead, I have no hope, but that of being justified freely, *through the redemption that is in Jesus* : I have no hope, but that if I seek I shall find the Christ, and be found in him, *not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith*.—See first Journal, p. 68, 69.

“ O why is it, that so great, so wise, so holy a God, will use such an instrument as me ! Lord, *let the dead bury their dead* ! But wilt thou send the dead to raise the dead ? Yea, thou sendest whom thou wilt send, and shewest mercy by whom thou wilt shew mercy ! Amen ! Be it then according to thy will ! If thou speak the word, *Judas* shall cast out Devils.

“ All my works, my righteousness, my prayers, need an atonement for themselves. So that my mouth is stop'd : I have nothing to plead. God is holy, I am unholy. God is a consuming fire. I am altogether a sinner, meet to be consumed.”—See second Journal, p. 23.

But should any judge that Mr. *Whitefield* is an improper person to give evidence upon the occasion, Mr. *John Wesley* shall be set in battle array against himself. This has frequently been done with some success. Now what follows I select from his own journals. After Mr. *Whitefield* had *first* taken the field, and engaged in preaching among the colliers in *Kingswood* near *Bristol*, Mr. *Wesley* tells us in those curious registers, that he received a letter from him, (Mr. *Whitefield*) inviting him to come and do likewise. This invitation Mr. *Wesley*, then “*exceedingly scrupulous about order*, was “*not at all forward to accept*,” but at length he is brought to a determination by the following extraordinary methods; whether *rational* or not, I must leave to the determination of others. First, he consulted the bible, as he would a *fortune-teller*,
by

Such was Mr. *Wesley's* language; but it is now near forty years ago: would not many have concluded, that he was *then* like the young man in the gospel, not far from the kingdom of God. But alas! since that time, how dreadfully has he been *waxing worse and worse*. I do not mean to prove his palpable contradictions by these quotations from his own Journals, but what is abundantly more awful, his entire departure from the suburbs of the gospel. For this very same man that could so justly exclaim against himself in 1738, as the vilest of the vile, and against *seeking salvation by the works of the law*, can in 1770, solemnly declare before all his preachers, that we are *to do good works in order that we may find favor with God*. That *every believer works for as well as from life*. That *ALL who are convinced of sin UNDERVALUE THEMSELVES in EVERY respect; in short, that we are to be rewarded ACCORDING TO THE MERIT OF WORKS*.—The Lord deliver deluded souls from the dangerous pelagian tenets of this unhappy revolter from the truths of the gospel!

by opening as *chance* might direct to different texts; he also tells us what these texts were; I transcribe some of them; *And some of them would have taken him but no man laid hands on him. Get thee up into this mountain and die in the mount whither thou goest up, and be gathered unto thy people. And devout men carried Stephen to his burial and made great lamentation over him.* But these texts he did not think sufficiently satisfactory, and to be sure, it requires considerable invention to find out from them why he should go to *Bristol* to preach, sooner than on a pilgrimage to the Holy Land. This, therefore, was not near enough for one of his avowed hatred to *superstition* and *enthusiasm*,* upon which we are next informed, that his brother *Charles* had a revelation from another text, equally, one would think, as much to the purpose as those quoted before; *Son of man, behold I take from thee the desire of thine eyes with a stroke, yet thou shalt not mourn nor weep, neither shall thy tears run down.* Then again, that he might not move a single step but as the *foundest reason* conducted him throughout, according to his accustomed method, HE NEXT CASTS LOTS, and the lot determined Mr. *John* should go, and then, to conclude all, he and others that were with him, again have recourse to opening the bible, to consult it as they did before. The texts that presented themselves were these: *Now there*

* See Sermon, p. 31, 32.

there was long war between the house of Saul and the house of David, but the house of David waxed stronger and stronger, and the house of Saul weaker and weaker. When wicked men have slain a righteous person in his own house upon his bed, shall I not now require his blood at your hands, and take you away from the earth. And Ahaz slept with his father, and they buried him in the city even in Jerusalem. Now though these are strange texts one would think for his purpose, yet mind his own account how he commenced field-preacher, and this he calls *entering upon a new period of his life*. I take it verbatim as I find it. "Saturday, March 31, in the evening I reached Bristol, and met Mr. *Whitefield*, I could scarce reconcile myself at first to this strange way of preaching in the fields, OF WHICH HE SET ME AN EXAMPLE on Sunday, having been all my life time, till very lately, so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church."* Thus I now think I have proved my point, † and if

* See Mr. *Wesley's* Journals from August 12, 1738, to November 1, 1739, p. 28, 29, and 38.

† Since I have been in Bristol I have conversed with different serious persons, who well remember Mr. *Whitefield's* first arrival in this city, where, as he expresses it in his Journals, p. 130, he first broke the ice in regard to field-preaching: Not long after, upon Mr. *Whitefield's* invitation, Mr. *Wesley* arrives; where then was Mr. *Wesley's* conscience before God, first to insinuate in what he calls his sermon, and then afterwards to vindicate his false insinuation in his pretended answer

if after all this I should find myself incapable of supposing Mr. *Wesley* to be altogether possessed of the wisdom of a *Solomon*, or the honesty of a *Nathaniel*, some, I trust, will vouchsafe me a pardon for my incredulity.

We will next observe with what success Mr. *Wesley* gets rid of the charge of not having written a single line tending to vindicate or illustrate any one fundamental doctrine of the gospel. In order to do this, he answers, that he inculcated love to God and love to man; now however excellent these grand leading *precepts of the law* are in their place, and which, as I said before, independent of gospel principles, are nothing better than mere scraps of the religion of nature, (and *nature*, or natural conscience may give us her mandates, but it is only *grace* that can enable us to obey;) yet would any one but Mr. *John Wesley* call these *fundamental doctrines of the gospel*?

But does he succeed better in his attempts to clear himself of the scandal of having slandered the memory of Mr. *Whitefield*? In order to confirm the charge, we will just review a state of the case. Now it is evident throughout the whole of the sermon, his attempt is to place dissenters in the
lowest

to the last pamphlet, that he was the first that went forth for God. Now I have no sort of doubt but in his next reply to what I now advance, he will find out some easy shift, either that he did not *mean* what he *said*, or else that he *forgot* it.

lowest point of view, for by dissenting from the church, he tells us, their usefulness is almost immediately at an end, that they do scarce any good but in their own little body:* thus having treated our fellow protestant brethren the dissenters with so much contempt, contrary to all sense and meaning, he next aims at putting Mr. *Whitefield* among the number of these almost useless animals, by palming upon the world what I still maintain to be a *barefaced untruth*, in saying that Mr. *Whitefield* had *strong prejudices against the church*. Now as I had the honor of a personal acquaintance with that most valuable servant of God, I well remember to have heard him speak both in private and public most respectfully of the church, both in regard to her discipline and doctrine; and with how much truth Mr. *Wesley* could lay Mr. *Whitefield's* supposed disaffection to the church upon the Presbyterians in New-England, will appear from a letter of Mr. *Whitefield's*, to the late *Bishop of Bangor*, written near twenty years after Mr. *Whitefield's* first connections with *America*. As it is so full to our purpose, I give the public the following extract from it, that it may still further appear how little Mr. *Wesley* was guided by *honor* and *conscience* in his treatment of the sacred dead. “ God, “ even that God by whom I am to be judged, “ can witness, that with a disinterested view to “ promote

* See Sermon, p. 36.

“ promote his glory and the welfare of precious
 “ and immortal souls, I entered into holy orders,
 “ according to the form of ordination of the
 “ Church of England ; and as thousands can tes-
 “ tify, for near these twenty years last past, I have
 “ conscientiously defended her homilies and arti-
 “ cles, and upon all occasions spoken well of her
 “ liturgy. Either of those, together with her dis-
 “ cipline, I am so far from renouncing, much less
 “ from throwing aside all regard to; that I ear-
 “ nestly pray for the restoration of the one, and
 “ daily lament the wanton departure of too, too
 “ many from the other.” A little further in the
 same letter, “ But hitherto having obtained help
 “ of God, without eating a morsel of the church
 “ of England’s bread, I still continue to use her
 “ liturgy wherever a church or chapel is allowed
 “ me, and preach up her articles, and enforce her
 “ homilies, your Lordship, therefore, judgeth
 “ exceeding right, when you say, I presume you
 “ do not mean to declare any dissent from the
 “ church of England ; far be it from me, no, my
 “ Lord, unless thrust out I shall never leave her,
 “ and even then (as I hope whenever it happens it
 “ will be an unjust extrusion) I shall still continue
 “ to adhere to her doctrines, and pray for the
 “ much wished-for restoration of her discipline,
 “ even to my dying day.”* Now does this sound
 like

* See Mr. *Whitefield’s* Letters, Vol. 3. p. 159.

like the language of an honest man who had *strong prejudices against the church*? From what I observed before of the whole of Mr. *Whitefield's* deportment towards the church, together with what is here further added, either that most eminent servant of God was a *notorious dissembler*, or else this most ungenerous man has been guilty of the crime I lay to his charge, of *slandering the memory of the dead*; and as to his calling him a *good man*, when he makes him out by the fairest deductions nothing better than a *time-serving hypocrite*, if this be not, (however the expression may have been condemned for its severity, and though I now wish even that had been omitted, in the way it was there introduced,) yet if this be not *ungodly craft*, pray what is? I sincerely wish Mr. *John Wesley* a sense of his misconduct and grace to amend.

But since Mr. *Wesley* still continues to vindicate his unjust reflections upon Mr. *Whitefield's* character, I think there needs no apology for my giving the world another specimen of his sincerity in his pretended attachment to the church.

In Mr. *Whitefield's* last voyage to *America*, Mr. *Cornelius Winter*, a worthy and upright servant of God, attended him; and in some conversation about religious affairs, Mr. *Whitefield* mentioning with concern the distance at which his clerical brethren stood from him, told Mr. *Winter*, that
Mr.

Mr. John Wesley offered to ordain his lay-preachers if Mr. Whitefield would join him, but that he rejected this overture, replying to Mr. Wesley, that if he ever did ordain, he should do it for his own congregations ; but that he did not chuse to do it, for by so doing he should cast off all connections with the established church. So that hereby Mr. Whitefield proved himself to be the church-man, and Mr. Wesley, when he thought it might best answer his purpose, the dissenter. I have Mr. Winter's fullest approbation and consent, to tell the world that he is ready to maintain the truth of the above TO MR. WESLEY HIMSELF, or any that may dispute it.

However, whether independency or episcopacy 'tis all one to Mr. Wesley, as appears from his wanting episcopal consecration from *Erasmus*, whether the real or pretended bishop of Arcadia is not now the matter of dispute. This, however, Mr. Wesley denies ; and as he has publicly called upon me to produce my evidence, I readily grant him what he is pleased to demand ; this he shall have in an extract from a letter received from a friend, " One Mr. Arvin, of the Borough, near
 " London, a bigotted devotee to Mr. John Wesley,
 " owned it to me as an incontrovertible fact, and
 " it is not *three months* ago, since the Rev. Mr. R—n
 " assured me, that he was told by *Erasmus* himself,
 " that Mr. Charles Wesley offered him forty guineas

“ if he would consecrate his brother *John* a “ Bishop.” Now I hope no offence in giving Mr. *Wesley* the satisfaction he has been pleased to demand.

And it is no wonder as he wanted to procure consecration as a Bishop for himself, that he should have obtained an inferior ordination for some of his lay-preachers. Some may judge that it was a wiser step in them to accept of *this ordination* than do as others of them have done, administer the sacraments without any ordination whatever. This too Mr. *Wesley* says he is ignorant of; I own I suspect him here, because I can produce, if demanded, the evidence of a worthy clergyman that can prove the fact. Nor should I have taken the least notice of his notorious deviation from the church, in respect to discipline, in building *meeting-houses*, getting them *licenced*, and in heading a set of preachers, many of whom are *sworn-dissenters*, had he but kept within due bounds in regard to *others*, who have been decently and regularly, though not episcopally ordained: consequently, dare not follow his ungenerous example in treating their dissenting brethren with obloquy and contempt, while they daily shelter themselves under the protection of those excellent laws the wisdom of the legislature has granted them.

As to his flying to the protection of Mr. *Walter Sellon*,

Sellon, by way of refuge from the charge of his being a *doctrinal* apostate from the church of England, though it really seems strange that after reading the *articles* any man should judge our reformers meant to maintain *free-will*, the *merit of works*, and to deny the doctrines of *election*, &c. Yet Mr. *Wesley* must know the unfortunate Mr. *Sellon* has been sufficiently exposed in his poor attempt to arminianize the established church, by one whose masterly arguments have fully *demonstrated*, that she hates such detestable tenets as bad as Mr. *Wesley* does to be consistent with himself.* Were it not that it would swell the pamphlet far beyond the seize intended; I could next bring the *fullest proof* of the falshood of those base reflections, he has published in his sermon, and still abides by, against Lady *Huntingdon*, and her ministers and students. For how inconsistent is it to suppose that she is laboring to form *independent congregations*, at the same time that she strictly *forbids* all *independent ministers*, and every one else not *episcopally* ordained, to administer the sacraments in any place under her patronage and protection. While, therefore, some have conceived that valuable Lady to be rather in an extreme in her *attachment* to the church, Mr. *John Wesley* holds her forth to the world as being just the reverse. And since he **says** he can make good his allegations, as he has

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demanded

* See Mr. *Toplady's* historic proof.

demanded proof from me, let me now request the same from him. As to her students, first, I acknowledge that there are *some*, though I believe but very *few*, good young men amongst them that were educated among the *dissenters*, consequently may have a bias that way, and perhaps Mr. *Wesley* has found out that one or two of these may have spoken some hot-headed things against the church. Others again, having been refused episcopal ordination, and consequently in a measure being driven from the church, 'tis no wonder if here and there a few of these have esteemed it their duty to give their labors to our brethren the dissenters, and settle amongst them. But I call upon Mr. *Wesley* first, like a man of honor, not to stab the sacred characters of the ministers of the gospel in the dark, but to stand forth and redeem his shattered reputation before the world, and declare the *names* of those DISHONEST CLERGY, belonging to her Ladyship, and produce his evidence against ALMOST ALL, (to be sure he cannot mean less than three-fourths, and she has as many as forty, if not more,) I say, let him prove faithfully to the public, that they *disclaim the church*, nay, that they *speak of it upon ALL OCCASIONS with EXQUISITE BITTERNESS AND CONTEMPT*.* Now if he cannot prove all this, I must beg leave to think for myself concerning the honesty, &c. of Mr.

* See Sermon, p. 43.

Mr. *John Wesley*, and leave others to judge whether he deserves the most gentle treatment for such base invectives sent forth the kingdom over, against one of the most honorable characters in the world, and those connected with her.

I also beg leave not to be understood as speaking *against* serious dissenters of any denomination, in vindicating the character of Lady *Huntingdon*, and the memory of Mr. *Whitefield* from the aspersions of Mr. *Wesley*. On the contrary, as we never can see things alike in this present imperfect state, may I ever prove that I love, honor, and respect all good men amongst them, who esteem it their duty from principles of conscience to declare their dissent from the established church.

Whether I have or have not misrepresented Mr. *John Wesley*, in regard to his tenets, must next be considered. Now he does not deny but in his *Norwich* stage meditation he renounced both the *phrase* and *thing*, first, of the *righteousness* * then of the *atonement* of Christ, but that he only renounces them as explained by the *Antinomian* (he means according to his usual want of candor, the *Calvi-*

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nistic)

* Whenever Mr. *Wesley* says he does not deny the doctrine of imputed righteousness, he means he does not deny the doctrine of imparted holiness, now these are two branches of Christian theology, entirely different from each other; a real Antinomian may as well say he does not deny the necessity of regeneration, by evading the charge, in saying, that he holds the divinity of Christ.

nistic) writers. This is his way of coming off. He also acknowledges the exactness of the quotation from his sermon, which I again transcribe, "It can never be consistent with God's unerring wisdom to think that *I* am innocent, or judge that *I* am righteous because *another* is so, he can no more in this manner confound me with *Christ* than with *David* and *Abraham*." Now here I leave it without a comment; this is just what Mr. *Wesley* says, but it seems he means quite otherwise. But if he *says* one thing and *means* another, pray where is his *honesty*? So in regard to *merit*, those most hateful minutes of 1770, I fear seem to be the standing creed of Mr. *Wesley* and too many of his unhappy followers; and as they bring matters to a point, till God gives him grace to recant,* they cannot be too often quoted against him. But Mr. *Wesley* hopes I have not read Mr. *Fletcher's* Checks—yes—and with some attention too, and thought him a sincere, though a bigotted and fiery Arminian, till I came to his third volume, where I found he had published a most horrible manifesto, in language almost blasphemous, and forged my brother's name and mine at the conclusion of it; I then began to suspect him. But

as

* I own I knew the mistake was corrected concerning *Enoch* and *Elijah*. Nor did I know of the note charging this mistake again upon Mr. *Wesley*, till I saw it in print. Here then I set Mr. *Wesley* the example of recantation, may he learn from his various inconsistencies to follow it.

as I now confess my own mistakes, in the warmth of controversy, I trust the same grace may be given to him, that he may learn to do likewise.* Still, however, let Mr. *Fletcher* have written ever so much, or ever so well in regard to the aforesaid minutes, after all wire-drawings and refinements, after all the combined powers of metaphor and declamation, they stand just as before ; and I might as well say, that Cardinal *Bellarmino* meant to *libel the Pope* in vindicating his supremacy, as that Mr. *Wesley* did not *mean* to deny the grand protestant doctrine of *justification by faith alone*, or that he does not *expressly* as well as implicitly maintain the *merit of works*, while he still holds forth the following most dreadful propositions, as his sentiments, to the world. “ We are rewarded according to our works, yea, BECAUSE OF OUR WORKS, how differs this from FOR THE SAKE OF OUR WORKS? And how differs this from *suavum*

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MERITA

* As I have been lately informed, that Mr. *Fletcher* is considerably softened, both in sentiment and behaviour, I am sorry his name was mentioned in the last pamphlet with the least apparent disrespect, as I still hope, and pray the time may come, when he will express his concern for the many gross misrepresentations of our sentiments he hath sent forth to the world in the warmth of controversy, and gladden the hearts of thousands, who respect him as an honest, though mistaken man, by renouncing merit, and exalting the Saviour as all in all to the believing soul. This many good people have been taught to do, who still differ in some points relative to particular election and universal redemption.

MERITA operum, or according as our works DESERVE.”* As, therefore, it seems very difficult at any time to judge of the *meaning* of Mr. Wesley, yet, as these expressions are common terms, let common sense declare the MEANING OF THE WORDS.

I next observe in my strictures upon the last year's minutes, that Mr. Wesley speaks against the doctrines of grace with as much *venom* as ever. This he denies, and produces *what he calls* his proof. Now let us observe it. “Calvinism has “been the greatest hindrance of the work of “God”—(consequently Calvinists are the greatest hinderers of the work of God; another specimen of Mr. Wesley's candor, this)—What next?—he asks what makes men *swallow it so greedily*?—Now mind the answer—Because *it is so agreeable to flesh and blood*.—Was ever reason so unjust and cruel? Can we suppose a more beastly motive to dwell in a *devil incarnate*, than he here *charitably* supposes to dwell in a *Calvinist*? And this is speaking with *no*
venom,

* I really judge it to be a very serious affair, that when it is urged against many, not of the sincere, but the really deluded followers of Mr. John Wesley, that this doctrine of merit is the doctrine of the Papists, they will directly answer, and what if it is, so is the being of a God; thus are they at length brought to apologize for the most dangerous tenet that Popery can hold forth to the world. Others of them it seems are taught to speak somewhat more exactly in the language of Trent, by saying, that *the good works of believers merit through Christ*. I mention these things that real protestants may beware of these pernicious tenets of the Reverend Mr. John Wesley, for that gentleman has been travelling towards Trent full thirty years, and now he is got to his journey's end.

venom, but his preachers are directed thus to *traduce our sentiments in love and gentleness*. And I think moreover, though I have not the minutes at present by me, that there is something further about a *sweet look, soft voice and accent*, but if he does not make TRUTH an ingredient in his *love*, I could heartily wish him to *keep it to himself*. Once for all, Mr. Wesley KNOWS we *detest* such Calvinism as would teach us to live in sin, and that we know of no predestination but such as absolutely decrees, in the use of the means, the destruction of sin, and holiness of heart and life.

Mr. Wesley further adds, upon what I observed about *fluts* getting into *preaching-houses*, my meaning has been misrepresented, my words were not *preaching-houses*,* but houses; as also about saying *my Lady*, I only forbid my preachers boasting themselves of my Lady,—and thus to be sure they should not do, having no my Lady to boast themselves of.—But such, it seems, were my *wonderful and important mistakes!* What a pity that I had not the minutes themselves at hand, that these *capital blunders* might have been avoided! However, I
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* And yet I think there is something said in those curious minutes about *preaching-houses*, as well as houses, for does he not observe, that preachers houses should not be converted into coffee-houses? True, for without all doubt gossiping and juncating should certainly be avoided; however, as the former pamphlet contained some turns of ridicule, that had better been omitted, I now forbear, lest I should again be guilty of the like offence.

can appeal to the searcher of hearts, that I by no means intended to misrepresent Mr. *Wesley*, yet would I have him seriously to consider, at the next conference, whether it is worth while to call his preachers from the remotest corners of the kingdom, to give attendance upon such poor trite observations, and whether instead of such low, mean sneers against the Calvinists in general, and that elect Lady in particular, something better ought not to be expected, from one that would sustain the character of an aged minister of the gospel of Christ.

I next return him a short answer in regard to his political inconsistencies. First, he confesses he *did* think the *Americans* contended for *legal liberty*; should he not then act more like a Christian concerning those that *think so still*? But *as soon* as he was convinced they fought *independency*, he knew they were in the wrong. But if he speaks truth, he knew this from the authority of his brother *Charles* years ago.* Thus in his apology he makes bad ten times worse, and represents himself to the world as one of the worst rebels in the land, for he vindicated these revolters *while he knew they were wrong*.

But mind how he blunders yet again, first, he makes it the topic of his public and private conversation,

*See *Calm Address to the inhabitants of England*, p. 6.

conversation, and recommends a book to prove, that the Americans have *an exclusive right to tax themselves*, then veres about, and in his pirated extract from Dr. *Johnson's Taxation no Tyranny*, declares the Americans have *no such exclusive right*; for what then does he bring their *independency* into question? That can never affect the argument one way or the other, unless merely as it tends to darken counsel and blind peoples eyes. As to what he further says of Mr. *Evans's* Tracts having been *confuted* over and over; I reply, The public are the best judges whether they have or not, but that Mr. *Wesley* has been fully and publicly *convicted* by Mr. *Evans* of the *palpable falshood* I mentioned in my former pamphlet, is a truth which the most zealous of his advocates *dare not* deny, to whatever cause they may ascribe it. Nor can I imagine any other reason for Mr. *Wesley's* calling Mr. *Evans's* Tracts, *low and scurrilous*, but their having *immoveably fixed* upon him this falshood, attended with the most extraordinary circumstances that could well be combined upon such an occasion. And after all, before Mr. *Wesley* talks again of Mr. *Evans's* Tracts having been *confuted* over and over, he should remember that Mr. *Evans's* last Tract, entitled, *Political Sophistry detected*, has to this hour, as I am informed, received *no answer* at all. And before any condemn me for my severity,

rity, I think I have a right to demand of them to spend about six or seven minutes in reading the state of the case, then let them judge, not as *prejudice* and *partiality*, but as *conscience* and *common sense* shall direct.*

Again, he denies that he meant to represent *all* dissenters as rebels; but see whether in p. 20, of his second Calm Address this ungenerous man does not attack them in *a body*, and let the world judge how he can answer it to God, his King, and Country, to bear such false witness against those stedfast friends to the present family upon the throne, as to say, “ they *revile* and *lightly esteem* the “ sacred person of the King, that they are *opening* “ *their lips against him*,” and lastly to insinuate, that “ they

* Since all may not be able to procure the Rev. Mr. *Evans's* Tract, mentioned in the place referred to, I give this short narration of the fact. —

When Mr. *Wesley* was charged with his old crime of inconsistency, in strongly recommending a book written in favor of the Americans, entitled, *A plea for the exclusive Right of the Americans to tax themselves*, he declared he never saw it with his eyes, soon after, by the most respectable and incontestable evidences it was proved point blank against him, that he had not only read the book himself, but recommended it to a variety of other persons, especially to his brother *Charles*, that it might open his eyes in regard to politics; and to complete the whole, caused it to be epitomised and inserted in a series of public news-papers, and yet after all this he says he forgot it. Now the same conclusion I before made, I draw again, either his memory is remarkably bad, or his heart ten thousand times worse. And I cannot help declaring, that whatever effect the above book might have had upon Mr. *Charles Wesley's* eyes, this circumstance has so far opened my eyes, that I hope it cannot be deemed treason, to differ from many good people in my opinion of Mr. *John Wesley*.

“ they have neither *religion* nor *gratitude* to restrain
“ them.

With equal truth he says that he no more meant to stir up the civil powers against the *Calvinistic* than the *Arminian* methodists. But mind his words. In his second calm address, he says, “ he trusts there are *none* of these (*i. e.* of the rebellious clan) in connection *with him.*” And one can hardly suppose him to be writing against rebellious *Arminian* methodists, when *he trusts there are none of them to write against.* Besides, he tells us, that they are the methodists that *cordially hate* him and those connected with him, as *dreadful heretics.* (God forbid we should hate any man) But why do we *cordially hate* them? ONLY for believing that *God willeth all men to be saved.* That is, Calvinists cordially hate all them that believe, and *only* for believing universal redemption. I think this is making us out pretty near as bad as Papists for our bigotry. However, being one of these dreadful Calvinists, one word I will venture to speak for myself. That is, I most *cordially love* multitudes who from their hearts suppose the *Americans* are rebels, and also who believe that Christ died to save all.* I moreover firmly believe I do not hate Mr. *Wesley* himself, though
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* This many may do who can never credit Mr. *Wesley* in his doctrines of perfection, merit of works, second justification, &c. &c,

from what I conceive to be the duplicity of his conduct as a man, and from the dangerous notions about merit he propagates, as a minister, I esteem it my duty thus publicly to withstand him.

Now then we proceed,—behold his character of the Calvinistic methodists. They are such monsters that “ he would no more continue in fellowship with them, than with *whoremongers, sabbath-breakers, thieves, drunkards, or common-swearers,*” since he gives us to understand, that “ there are “ *not a few of these who hate the King only* ~~less~~ “ *than they do an Arminian;*” and that “ by railing at their governors, they are stirring up their fellow subjects against them, for they speak all manner of evil of them in private, if not in public too,” and to complete the whole “ by the bitterness of their spirits, the acrimony of their language, the POINT THEY WANT TO CARRY IS TO UNHINGE THE PRESENT GOVERNMENT, AND SET UP ANOTHER IN ITS STEAD.” And then adds, “ UNDOUBTEDLY when things of greater moment are settled, they (viz. the civil rulers) will find time for YOU.”* Such are the words of this hater of persecution; such are the breathings of this meek and humble man, for the promotion of peace and universal love. Such also is his religious care and tender regard to the characters of those (I speak

* Second calm address, p 22, 23.

peak of them as a body), who are daily praying for blessings upon the King, peace upon the kingdom, and wishing *as much as in them lies to live peaceably with all men.* *

Now let the reader judge if it is our duty thus to see ourselves traduced as *traitors, Antinomians*, and almost every thing that is vile, and yet say nothing in our own defence, while we let all that he is pleased to advance, be received as if true as the gospel, by our not once standing forth to declare our innocence in regard to the treasons and Antinomian tenets he is pleased to lay to our charge?

As I have now given what I conceive to be *proof* for *every single fact* I advanced in my last, relative to *the merits of the cause*, which, as I observed before, Mr. *Wesley* only denies, without scarcely the shadow of an argument to disprove what is alledged against him; I have only to leave the world to judge, whether Mr. *Wesley* has acted the part of a wise, good, or even honest man, in his several unjust reflections, both against the living and the dead? But whilst I thus stedfastly maintain the truth

* I was informed from very good authority, that when Mr. *Wesley's* second calm address was read in a large circle of magistrates, they really conceived that there must be some horrid plot actually forming amongst Calvinists and Dissenters, for this very purpose, to dethrone the King and establish a republic. And how could they think otherwise, unless they looked upon Mr. *Wesley* to be the most false and wicked man living upon the earth, for publishing such things to the world, knowing them to be absolutely untrue.

truth of what I have advanced, I take this public opportunity to acknowledge, that however irritating the male-treatment and false insinuations of Mr. *Wesley* might have been, a softer style and spirit, would better have become me; and in justice to myself, I must declare, that being absent from the press,* some of the severest terms † I never saw till I read them in print, nor did the original manuscript contain the least reflection upon *lay-lubbers*, or *preaching barbers*, *cobblers*, *tinkers*, &c. &c. which as Mr. *Wesley* justly observes, would have come with a very ill grace from me. I immediately sent to *London* to rectify some of these mistakes, but the impression was all sold off, and though there was a qualifying note added to those sold in *Bristol*, yet judging it too severe, I ordered those that remained unfold, upon my arrival in this city, where I stayed about three days on my journey to *Wales*, immediately to be called in; and though I had
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* I was then itinerating in *Devonshire* and *Cornwall*.

† However, I lament the many harsh terms that made their appearance in the last pamphlet, yet I think Mr. *J. Wesley* has but very little reason to complain, when we review the following specimen of some of the *mild epithets*, which these two meek and loving gentlemen, Messrs. *John* and *Charles Wesley* have conjointly given to the Calvinists:—DEVILS FACTORS—SATAN'S SYNAGOGUE—CHILDREN OF THE OLD ROARING HELLISH MURDERER, WHO BELIEVE HIS LIE—ADVOCATES FOR SIN—WITNESSES FOR THE FATHER OF LIES—BLASPHEMERS—SATAN SENT PREACHERS—DEVILS—LIARS—FIENDS—These terms are taken out of different poems, composed by those gentlemen; all of which, if I greatly mistake not, are still upon sale.

once some thoughts of correcting the pamphlet for a *second edition*, yet upon maturer deliberation, I judged it best to suppress it entirely. I wrote to *London* accordingly. But some time after, upon my return from *Wales*, I received intelligence that another edition was sent forth with a *postscript*, which, though it contained some of my objections to a private friend, and however satisfied I am that it was *meant* for the best, yet I never expected to find it turned into an apology for a second edition. Upon this, as soon as I heard of it, I wrote to *London* and *Bristol* to forbid the sale. Thus have I done my utmost to prevent the evil that might arise from any wrong touches of the ark of God.

As to Mr. *John Wesley*, I must now leave him to God and his own conscience. He well knows the many severe and cruel speeches he is ever uttering from place to place, not only against the doctrines, but too frequently against the persons of those, who are constrained to believe, that whom *the Lord loves, he loves to the end*. The base reflections he lately uttered against young Mr. *Rowland* and others, in the South of *Wales*, were shameful; as I know not what end it would answer, I omit mentioning them at large; would that it were possible to keep these things from the world! But from the pulpit and the press, our characters are

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bespattered,

bespattered, and our sentiments most grossly misrepresented.

But some have observed, that Mr. *Wesley* was beloved and honored by Mr. *Whitefield*, who always spoke of him in terms of the greatest respect. I answer, Mr. *Whitefield* never lived to see the minutes of 1770, it was then that he first *broached Popery without a mask*; multitudes till that time thought well of Mr. *Wesley*, but being astonished at his tenets, they *then* gave him up.

Others have also supposed him worthy of respect because of his age: gray hairs when found in the way of righteousness are deservedly to be honored, but whether Mr. *Wesley* has been walking in these paths in *calumniating the living, traducing the dead*, and palming *barefaced falsehoods* to the world, I leave others to determine.

So also let it be supposed, that in learning and wisdom few are his equals. Once it seems, according to what he hints of himself in his penny answer, he was a tutor to a college; and what if he were now possessed of the best bishoprick in the land, I should as soon think of honoring a man upon account of his *good constitution*, as merely on account of his great *wisdom, learning, or promotion*; common sense will declare, that a man is never *truly great* till the grace of God has made him *truly good*.

But he has a deal of zeal,—so had the Pharisees,

so

so have the Bramines.—Reprobated silver shall this therefore be called in that day when nothing shall pass but that which is stamped with the *image and superscription of the gospel of Christ*.

But after all, many good people still maintain a veneration for Mr. *Wesley*, and think that all these things had much better been secreted from the world ; the only favor I have to request of such persons, is for each of us to be contented to think and let think. God forbid that I should in any wise despise the least of my Master's children on account of their opinion being different from mine, respecting any individual upon earth ; if therefore they think proper to condemn me for shifting off a little of the calumny that has been cast upon us, I am satisfied, I shall still be enabled to prove my love towards them unalterably the same.

I bless God, it is our mercy (who are called Calvinists) that we can appeal to heaven, as well as to the consciences of all our hearers, that in the integrity of our hearts, we are ever bearing the *swiftest witness* against all iniquity, without the least reserve ; and that we are making it the subject of almost every discourse, that *without holiness, personal and universal holiness, no man shall see the Lord* ; yet with the greatest injustice, is Mr. *Wesley* ever branding us with the detested name of *Antinomians*, while he *must* be convinced, that in our inmost

souls, we entirely disown both the *principles* and *practices* of those revoltors from obedience; inso-much, that I have often known it to be a fact, that when some of those good people connected with him, have ventured to break through his command, to hear what dreadful doctrines we *Antinomians* have to advance, they have been as much *astonished* at what they have heard in favor of holiness, as if they had been sitting upon *enchanted ground*.

There is a certain day speedily to come in which it will appear, whether it be a love to holiness, or a much baser motive, I mean the fear of having his reflections proved to be false, that influences him to lay this cowardly and unjust command upon the consciences of his people, who have an undoubted right, both from the laws of God and man, and the dictates of common sense, to hear for themselves. And I now appeal to his people at large, whether he does not treat them as if they were *the meanest dupes*, (though such I by no means intend to call them) in commanding them to go no where but to their parish churches,* let the minister

* This prohibition of Mr. *Wesley's* is by no means to be wondered at, since all unconverted people harp upon the same string. Do the unconverted clergy deny election? So does Mr. *Wesley*. Do they deny imputed righteousness? So does Mr. *Wesley*. Do they hold falling from grace? So does Mr. *Wesley*. Do they hold works as a condition of our justification? So does Mr. *Wesley*. Do they hold free will? So does Mr. *Wesley*. Do they talk about the law making a little

ter be ever so erroneous in his principles and dissolute in his practice; and in proudly forbidding them to attend upon the ministry of any besides, excepting his own, and such as receive their commission from him.

As to my brethren, that are happily convinced of the most blessed truths of everlasting love, let them go forth as the Lord's free-men, let them hear what they will, read what they will, prove all things, and hold fast that which is good. If they have received these doctrines from man, man may convince them otherwise, and the sooner such converts are removed from us the better; though I am fully persuaded, that where once the divine efficacy of all-prevailing love has manifested this glorious salvation to the soul, firm

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allowance for our frailties? So does Mr. *Wesley* in his preaching up what is called the remedial law, and what he frequently stiles the law of love. Do they hold the doctrines of merit and a second justification? Herein the unconverted clergy are generally more evangelical and much nearer the gospel. In short, is there one single tenet in which the unenlightened clergy and Mr. *John Wesley* are not perfectly agreed, excepting in his notion of *sinless perfection*? But if these clergy are *strangers to God*, what says the Lord Jesus, *My sheep hear my voice and a stranger THEY WILL NOT FOLLOW.* But Mr. *John Wesley* gives an absolute command to all Christ's sheep, whether real or supposed, in his connection, to FOLLOW STRANGERS; and while he condemns the Calvinists for not giving their hearers opportunity to FOLLOW STRANGERS, by meeting in church hours, he does the very same himself, no further off than in this city and Kingswood. See Sermon, p. 40.

as the everlasting mountains shall they stand in these blessed truths of God.

I am glad also of this opportunity earnestly to request such as believe carefully to maintain *good works*, as being the only solid proof we can give before men that we belong to God. No person has any right to take the least consolation from the blessed doctrine of election, however full of *sweet, pleasant and unspeakable comfort* * it may be, but such as prove the sincerity of their hearts by the uprightness of their lives; when, therefore, such are stigmatized for *Antinomians*, may they be enabled to prove the reverse, by making conscience of all they *say* and all they *do*. Such as have it in their power may they learn to make the poor man's pocket the bank for their riches. Let them remember the divine direction given by our Lord, to *feed the hungry*, to *clothe the naked*, to *visit the sick and imprisoned*, and as they would wish to manifest mercy to the utmost, let them be frugal upon themselves that they may be generous towards others; that they who continue strangers to the gospel may, *by seeing their good works, be led to glorify God in the day of their visitation*.

Let the poor also remember, that they are equally called to give glory to God in the situation in which providence has been pleased to place them.

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* See Article 17.

May such be diligent in their labor, humble, patient, and teachable in their behavior, meek and loving in their tempers, and upright towards all men—in short, should we not all learn to *arise and shine, since our light is come, and the glory of the Lord is risen upon us*. Let none of us, therefore, presume to satisfy ourselves with the speculative belief of the *doctrines of grace* dwelling in the head, while our own lives witness against us that the *grace of the doctrines* appears not in our lives. And while we continue solemnly to maintain, that we are neither in whole or in part saved *by our holiness*, let us never forget that it is absolutely impossible for any to be saved *without it*. All that have been taught to love God, love holiness and hate sin, and the greatest enemies to free salvation through Jesus Christ, are those who *say* they believe and still live in sin.

Is it not high time then to awake from our lethargy and bestir ourselves for God? May the ministers of the everlasting gospel never fear to hold forth the complete salvation of the Son of God, without the least reserve, and may the people learn to prove the excellency of what they preach, by living as becomes *the high vocation unto which they are called*; then let who will oppose, certain I am, *terrible as an army with banners, from con-*

quering to conquer, shall we proceed in our spiritual combat, for our God will bless us, increase us abundantly, and enable us to persevere unto the end.

As to the opinion I may entertain of Mr. *John Wesley*, that must be left between God and my own soul; fundamentals there are and must be; if I am condemned for a bigot, Mr. *Wesley* himself will apologize for my bigotry, in his sermon on catholic spirit; he there tells us, p. 15, “ a Catholic spirit is not *speculative Latitudinarianism*, it is not an *indifference to all opinions*, this is the spawn of hell, not the offspring of heaven, this unsettledness of thought, this being driven to and fro and tossed about with every wind of doctrine is a great curse, not a blessing, an irreconcilable enemy, not a true catholicism. A man of a true catholic spirit has now not his religion to seek,” (consequently he wont cast lots about it) “ he is fixed as the sun in his judgment concerning the main branches of Christian doctrine, it is true, he is always ready to hear and weigh whatever can be offered against his principles,” (therefore, Mr. *Wesley* forbids all his people to attend upon those ministers that preach against his principles,) “ but as this does not shew any *wavering in his own mind*, so neither does it occasion any; he does not halt

“ between

“ *between two opinions, nor vainly endeavour to blend*
 “ *them into one.* Observe this, you that know not
 “ what spirit you are of, who call yourselves of a
 “ catholic spirit, *only because you are of a muddy un-*
 “ *derstanding, because your mind is all in a mist,*
 “ *because you are of no settled consistent principles,*
 “ *but are for jumbling all opinions together ; be con-*
 “ *vinced that you have quite missed your way, you*
 “ *know not where you are, you think you are*
 “ *got into the very Spirit of Christ, when in truth*
 “ *you are nearer the spirit of Anti-Christ ; go first*
 “ *and learn the first elements of the gospel of*
 “ *Christ, and then shall you learn to be of a true*
 “ *catholic spirit.*”

Now however *consistent* all this may be from the
 pen of Mr. Wesley, yet in order that those preju-
 diced in his favor may not be offended, I have
 ventured for once *to take shelter under his protection.*
 Though I do not affirm, that he totally disregards
 Christ as the salvation of the world, yet I am con-
 strained to confess, that I really conceive the
 doctrine he preaches is *immensely dangerous to im-*
mortal souls. I fear the whole of his preaching is
 only calculated to lead *from the gospel to the law, by*
the deeds of which no flesh living can be justified ; for
 however in itself it is *holy, just and good,* yet, as a
 covenant of works, it is *The letter that killeth, The*
ministration

ministration of death, and the ministration of condemnation.

Would to God that too many of his preachers were not of the same stamp, I mean as to their divinity, with himself; though others of them I trust have been led to think more humbly of themselves, and more worthily of Christ. God forbid that I should despise the poorest of them on account of their former menial occupations, they that know me best can bear me witness, whether my deportment is becoming towards the meanest mechanic, with whom I am called to labor from time to time, so far as I conceive them to be sent of God. As for the serious and converted part of Mr. *Wesley's* congregations, as I by no means think it necessary for any to be what are commonly called Calvinists, in order that they may be Christians, I can most solemnly declare, however they may judge of me, that I love and honor them not a little, as I am satisfied that many who are muddled in their judgments are found in their experience. I can also further declare, that it is out of no dislike to them that I thus write, though I am persuaded, that an undue deference paid to the authority of the best man living upon the earth is extremely dangerous. I believe the doctrine of merit * would have made many of them shudder,
and

* Once upon a time it did appear as if the Sun of Righte-

and been treated with the abhorrence it deserves, if it had first been recommended by any but Mr. *Wesley*. I could produce an instance of one of his most earnest advocates, who concluded, that it was utterly impossible for any that is called a gospel minister, to be the author of that dreadful sentence quoted from his sermons relative to the imputed righteousness of Christ,* and therefore supposed by my not referring to the quotation, I had the wickedness to forge the horrid tenet and palm it upon Mr. *Wesley*. But now he has owned it as his, without once consulting his bible or his experience; I fear he will directly swallow it as the soundest truth, though poisonous to the last degree. But while he conceived them to be the words of another he treated them with the *detestation they deserve*.

Thus

ousness had cast a transient beam upon this *advocate for merit*, as he tells us in his Journals. "But now the clear light shined, and I saw that what I had hitherto so constantly insisted on, the *doing so much and feeling so much*, the long *repentance and preparation for believing*, the bitter sorrow for sin, and that deep contrition of heart which is found in some, were by no means essential to justification; yea, that wherever the free grace of God is *rightly preached*, a sinner in the *full career of his sins* will probably receive it and be justified by it, before one who insists on such previous preparation." See 1st Journal, p. 58. Such were once his sentiments about *working for life*, and *doing good works in order that we may find favor with God*; does it not therefore appear that this gleam of light so offended his sight, that he has long since again retired into a state of the completest darkness, a darkness that may be felt.

* See page 22.

Thus have I now finished what I had to advance, in regard to the conduct of Mr. *John Wesley*, and what I conceive to have been faulty in myself. Some, I doubt not, will be found sufficiently mean spirited to take an *ungenerous advantage* of an honest acknowledgement of former mistakes. Some also will think I have owned too much, others on the contrary, that I have not owned enough, and have been still too severe. However, it is a small thing for me to be judged by man's judgment. To my own Master I stand or fall.

Some may be led to despise all religion, because they that are esteemed religious characters thus dispute among themselves. If gold were not valuable, few would strive so diligently to acquire it.—The truth of God is of everlasting worth, or we had not been directed to *contend earnestly for the faith once delivered to the saints*. If Mr. *Wesley* is the man of peace and love he pretends to be, he will be more cautious in making so free with the characters of Calvinists and others in his public preachings; and especially in his more private exhortations to his societies. He knows well the artful methods he is continually adopting to prejudice peoples minds against such ministers. Especially in traducing and misrepresenting

senting what they conceive to be *the truth as it is in Jesus*.

Though I shall not pay the least attention to the composition of others, if any such should make their appearance upon this occasion. Yet if Mr. *Wesley* has any thing further to advance, let him remember that something more than a mere *dictatorial denial of positive facts* should be expected. I would also further wish him to *scorn evasions*, and to *stick to truth*.—By way of appendix, I then think I may venture to promise him a little additional proof to what I have already produced. Glad shall I then be to quit the field of controversy for much better purposes. Preaching Jesus is the best employ. O that from hence nothing may be permitted to interrupt me in that most blessed work! And however there may be in this disordered world, times and circumstances that may make these unhappy contentions in a measure necessary, yet I am sure you will be glad to join your prayers with mine, that the time may hastily come, when all disputes shall for ever cease, and that love without dissimulation may rule in every heart. Believe me to be,

Your's, affectionately,

R. HILL.

BRISTOL, *October 1, 1777.*

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